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In the Cayapa country the stocks is strictly a Spanish institution, so far as can be learned, and has no Cayapa name, but is always called by the Spanish term cepo, or, as it is rendered locally, se'pō. So far as known it was introduced among the Cayapa by early missionaries.

In speaking of ceremonies (page 392), detailed descriptions are given of the methods of punishment, which theoretically is meted out only by the chief and the subchief. The remaining officers of the government, however, take a hand in the actual punishment when asked to do so by the chief, though their special duty is to apprehend and bring the offenders to justice, to keep order at fiestas and other gatherings, and generally to execute the laws devised by the chief, whose authority is supreme and whose word in all matters is absolutely binding. His attitude, however, is in no way oppressive; on the contrary, he displays great deference to public opinion and conducts the affairs of government in a harmonious and satisfactory manner. Perhaps the operations of the Cayapa governmental machinery are shown to best advantage in the settlement of what may be termed civil difficulties, for, as has been previously pointed out, there are few fixed laws among the Cayapa, largely for the reason that few crimes are committed. The laws are more in the nature of canons of ethics than statutory enactments, and they may be varied to a certain extent by public opinion concerning the particular case in hand. The Cayapa maintain that they have no punishment for theft, because theft does not exist either among themselves or against their neighbors. This reputation is borne out by the whites and negroes of the region, who